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# THE GOSPEL OF JOHN.

~~TERMINER~~

## JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

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### § 3. Chapter 6 : 25-40.

**REMARK.**—Great interest is shown by the people. They will not give Jesus up. This is well. But on what terms will they take him as their leader? Is it He or his favors that they are seeking?

#### 1. The Scripture Material :

- 1) V. 25. They find Jesus and say, "Teacher, when did you come here?"
- 2) v. 26. He replies, "I tell you truly, It is the food I gave and not the 'signs,' that made you seek me.
- 3) v. 27. "Work not for perishable but for eternal food given by the Son of Man, whom the Father has authorized."
- 4) vs. 28, 29. When they ask, "What work does God want us to do?" he says, "One work, to believe on his messenger."
- 5) vs. 30, 31. They reply, "What sign have you to convince us, like the food from heaven that Moses gave our fathers?"
- 6) vs. 32, 33. "Be assured," said he, "that the real bread from heaven was not from Moses, but comes from the Father giving life to the world."
- 7) vs. 34, 35. When they ask for such bread, he replies, "I am the bread of life; they who believe on me shall not hunger or thirst."
- 8) vs. 36, 37. "But though you are unbelieving, yet what the Father gives to me shall surely be mine, and I will not reject whoever comes."
- 9) vs. 38-40. "I seek to do His will, which is that all whom He has given me to believe on me, I shall keep forever, and raise up at the last day."

**2. Colloquy with the People ; the Real Bread :** When the people find Jesus, they ask when he came there. He replies, "You seek me merely because you want your earthly desires and plans gratified. Strive for that which will truly satisfy you forever. It is this which God has commissioned me to give." They ask, "What does God want us to do to get this?" "Only

one thing," he answers, "trust yourselves to me whom He sends." "Yes, but prove your claim," they say, "by some heavenly sign, like that of the manna Moses gave for food. Then we will believe you." "You forget," said he, "that it was not Moses but my Father who gave the manna, and it was not such food as that which He is giving you from heaven—the real food that will give men life. Do you ask for this? I am that food which gives life. He who trusts himself to me shall be forever satisfied. . . . You do not believe. But the Father is giving me those who do trust themselves to me. I willingly receive them. I came from heaven to do His will. His will concerning them is this: I am to lose none of them. I am to raise them up at the last day. I am to keep them forever."

### 3. Re-examination of the Material :

#### 1. Words and Phrases :

- 1) *Not because*, etc. (v. 26), (a) cf. v. 14, (b) i. e. "not because you saw in the 'sign' any deeper spiritual meaning."
- 2) *meat which perisheth* (v. 27), (a) that which satisfies only for a time, (b) Messianic purposes which are merely temporal (cf. v. 14).
- 3) *work the works of God* (v. 28), (a) the works which God would have them do, (b) especially—enter into God's plan for the Christ and his work.
- 4) *believe on him*, etc. (v. 29), (a) trust yourselves to his guidance, (b) especially in his Messianic activity.
- 5) *I said* (v. 36), when? cf. v. 26.

#### 2. Connections of Thought :

- 1) *Jesus answered* (v. 26), (a) an indirect answer to their state of mind which was, (b) will you not after all join with us in our Messianic plan of revolt? (c) this insight into their state of mind runs through the whole colloquy.
- 2) *they said therefore* (v. 28), because they looked favorably on his exhortation to work for the permanent Divine food, they *therefore* said, etc.
- 3) *they said therefore* (v. 30), because he demanded their self-surrender to him, they *therefore* said, etc.
- 4) *but I said*, etc. (v. 36), (a) a break in the thought, (b) i. e. they that believe on me shall be satisfied, *but* you do not believe.
- 5) vs. 37-40, (a) another break in the thought, (b) i. e. though you do not believe, yet those who do believe are by the Father's will blessed.
- 6) *for*, etc. (v. 38), (a) I will not reject him that cometh according to the Father's will, (b) *for* I am here to do His will.

#### 3. Manners and Customs :

*God hath sealed* (v. 27), (a) note here the custom of the baker to stamp the loaves with his private seal to authenticate their genuineness, (b) observe the application to *Jesus* as sealed by the Father.

#### 4. Historical Points :

*Manna in the wilderness* (v. 31), (1) compare Ex. ch. 16, (2) the same sign was expected from the Messiah.

#### 5. Review :

The student, if he has made a careful study of these points, may now proceed to review the material of 1 and 2 in the light of them.

**4. Religious Teaching :** *We live, and want to live, to some purpose, and with some result. Only that which holds forth a*

*prospect of permanent blessedness of the highest sort can really claim our hearts. Jesus offers himself as this satisfying object of our lives. He is the Father's gift to us for this very thing. We are to entrust ourselves to Him, and He will make our lives completely and enduringly blessed. How can we hope for any permanent satisfaction apart from Him—in that which shall have an end, which is bound to perish?*

#### § 4. Chapter 6 : 41-59.

REMARK.—There are those present who are quick to detect and challenge the new teaching and the strange claims of Jesus. Their objections serve to call forth his most striking statement of the loftiness and the lowliness of his person and work.

##### 1. The Scripture Material :

- 1) Vs. 41, 42. Then the "Jews" object to his calling himself the bread from heaven, and say, "How can this Jesus, whose parents we know, be the bread from heaven?"
- 2) vs. 43, 44. Jesus says, "Do not raise objections. Only those whom the Father draws can come to me and be raised up.
- 3) vs. 45, 46. The prophets tell of all being taught of God. Those who have thus learned come to me, not indeed having seen the Father for the one from Him has alone seen Him.
- 4) vs. 47, 48. Be assured that whoever believes on me, who am the bread of life, has eternal life.
- 5) vs. 49, 50. Your fathers ate manna and died; but whoever eats this bread from heaven, does not die.
- 6) v. 51. I am the living bread from heaven, eating this one lives forever—yes, my flesh I give as bread for the world's life."
- 7) vs. 52, 53. When the Jews dispute as to his giving his flesh to eat, he says, "Life comes to you only as you eat the son of man's flesh, and drink his blood.
- 8) vs. 54, 55. My flesh and blood are true food; they who partake of them have eternal life.
- 9) vs. 56, 57. He who partakes of them, abides in me, and I in him. He lives because of me as I live because of the living Father who sent me.
- 10) vs. 58, 59. This is the food from heaven; they who eat of it die not, as did the fathers, but live forever." Thus he teaches in Capernaum's synagogue.

**2. Colloquies with the "Jews"; Eating the Flesh and Blood :** The "Jews" are disturbed that a man whose parents they know should claim to come from heaven. But Jesus replies, "No one can receive me unless the Father inclines his heart to do it. The prophets look forward to the time when all shall receive God's teaching (not seeing God directly, indeed, for I only have seen Him), and yet only those who learn from His teaching receive me. Be assured of this, which I repeat,—I am the food which gives life. Manna could not keep your fathers alive. I,

the living food from heaven, give eternal life to those who eat—my flesh.” “Eat his flesh!” This excites the “Jews” yet more. Jesus proceeds, “Be assured that my flesh and my blood are the true food and drink, which will give a man life in himself. By partaking of them, one abides in me and lives because of me, as I live because of the living Father. Such is the real food from heaven which keeps one alive forever.”

Thus he taught in the synagogue at Capernaum.

### 3. Re-examination of the Material:

#### 1. Words and Phrases :

- 1) *No man can come*, etc. (v. 44), is this an excuse for their murmuring?
- 2) *draw him*, is this special, supernatural influence, or is it explained by v. 45?
- 3) *hath learned* (v. 45), (a) the learning lies within each one's grasp, (b) to what teaching does this refer—the lessons of providence, history, conscience, Scripture, etc.?
- 4) *which came* (v. 51), cf. vs. 33, 50,—refers to a definite time.
- 5) *my flesh*, i. e. my humanity.
- 6) *for the life*, either (a) to support and sustain, or (b) to atone for “the life.”
- 7) *flesh . . . blood* (v. 53), (a) an enlargement of the idea of v. 51, (b) equivalent to “humanity,” (c) bore upon their ideas of a lordly, regal majesty in the Christ, (d) is this a reference to the cross? to the Lord's supper?

#### 2. Connections of Thought:

- 1) Vs. 44, 45, what is the relation between these verses? (a) the divine side—the Father must first draw you, (b) the human side—you must learn from the Father's teaching, (c) before you can believe in me.
- 2) vs. 53, 54, antithetic parallelism, expressing the same thought.
- 3) *this is*, etc. (v. 58), conclusion and summing up of the whole.

#### 3. Historical Points :

- 1) *Son of Joseph* (v. 42), cf. 1 : 45 ; 2 : 1, 12, (a) the circumstances of the supernatural birth unknown to them, (b) was the writer ignorant of them, (c) if not, why did he not refer to it here?

#### 4. Comparison of Material :

- 1) *The Jews* (vs. 41, 52), note the reference to their presence in Mk. 7 : 11, which relates to this season.
- 2) *in the prophets*, etc. (v. 45), (a) note the reference Isa. 54 : 13, (b) consider its bearing in the connection, (c) its application here.

#### 5. Manners and Customs :

*The Synagogue* (v. 59), (a) the Jewish “meeting house,” (b) note the kind of address given in it, and the bearing of the audience, (c) cf. Lk. 7 : 1-5 for a possible reference to this synagogue.

#### 6. Review :

The student may gather up the material just collected, and use it in a review and criticism of points 1 and 2.

**4. Religious Teaching :** *Jesus overthrew the Jewish dream of the Christ as a majestic temporal conqueror by presenting himself as Son of Man, whose humility and lowliness were prominent. They must trust themselves to him in his humiliation. It is the acceptance, not of our idea of the Christ, but of the Christ as He offers Himself for our acceptance, that obtains for us eternal life.*

## § 5. Chapter 6 : 60-71.

REMARK.—Such teaching bring matters to a climax with all his hearers; even his disciples being severely tested. Will they endure the test? The crisis has come.

## 1. The Scripture Material :

- 1) V. 60. Many of his disciples say therefore, "This is hard to accept."
- 2) vs. 61, 62. Jesus, aware of their objections, says, "If this makes you stumble, what will you say to seeing the Son of Man returning home?"
- 3) vs. 63, 64a. The spirit, not the flesh, avails; what I say is spirit and life, yet some are unbelieving."
- 4) vs. 64b, 65. For he knew from the first who were faithless and who would be the traitor, and so said, "On this account I told you that only as given by the Father, could one come to me."
- 5) vs. 66, 67. Thereupon many disciples leave him, and he says to the twelve, "Do you want to go?"
- 6) vs. 68, 69. Peter replies, "No one else can teach us eternal life as you do. We are persuaded that you are God's Holy One."
- 7) vs. 70, 71. Jesus answers, "I chose you twelve, and yet one is a devil"—speaking of Judas Iscariot, one of them, who was to betray him.

2. The Dark Issue and the Gleam of Light : Many of his disciples are puzzled at what they term this repulsive teaching. Jesus knows their thoughts and says, "If you object to these words now, what will they mean to you, if you should see me returning to heaven whence I came? The material ideas and the temporal hopes that you cherish will not avail you. It is the spiritual and living realities which my teaching holds forth that give life. But some of you do not believe"—and knowing from the first the unbelief and treachery of some, he added—"and therefore I said that the Father must move upon the heart before one can believe on me."

Thereupon many desert him. He asks the twelve what they propose to do, and Peter replies, "We have come to know that you are the Christ. Your teaching brings to us eternal life. Who shall give us clearer guidance?" And Jesus answers, knowing that Judas Iscariot, one of them, was to betray him, "I chose you to be the twelve apostles, did I not, and yet one of you is a devil."

## 3. Re-examination of the Material :

## I. Words and Phrases :

- 1) *Hard* (v. 60), not merely difficult, but unpleasant.
- 2) *knowing in himself* (v. 61), favorite phrase of the writer.
- 3) *the spirit* (v. 63), either (a) the spiritual element as distinguished from the material "flesh," or (b) the Holy Spirit.

- 4) *are spirit and are life*, (a) i. e. mean, or, have to do with, spiritual and living forces, (b) as distinguished from the deeds of temporal magnificence that you desire from me.
- 5) *from the beginning* (v. 64), of what? (a) of his life, (b) of his ministry, (c) of his association with them, (d) of their cherishing such thoughts.
- 6) *went back* (v. 65), to their ordinary occupations.
- 7) *Holy One of God* (v. 69), equivalent to a confession of the Christ.
- 8) *Iscairiot* (v. 71), (a) i. e. man of Kerioth in Judah, (b) significance in this.

## 2. Connections of Thought:

- 1) *Many therefore*, etc. (v. 60), i. e. (a) Jesus spoke of the eating of his flesh and the drinking of his blood as the way to eternal life, and (b) "therefore many disciples said," etc.
- 2) *what then if*, etc. (v. 62), i. e. either (a) If you stumble at the teaching while I am with you in the flesh, what will you make out of it when I ascend on high and am with you only in the spirit? or (b) If you object to this picture of my humiliation (vs. 53, 54), what will you think of the worse humiliation of my crucifixion to be followed by my ascension to heaven—what will become of your temporal Messiah then?
- 3) being *one*, etc. (v. 71), i. e. *though* he was one of the twelve.

## 3. Manners and Customs:

*Walked no more*, etc. (v. 66), shows the custom of disciples to follow with the teacher as he went from place to place teaching.

## 4. Comparison of Material:

- 1) Compare the situation and language of vs. 66-71 with that of Mt. 16: 13-20.
- 2) Consider the possibility of their being different reports of the same occurrence, (a) v. 66 denotes a gradual process, (b) the question of v. 67 is practically equivalent to that of Mt. 16: 15, (c) the place of John's narrative not fixed.
- 3) Objections to this view?
- 4) On any view, note the harmony between the Synoptical and the Johannine account of "the Galilean crisis."

## 5. Historical Points:

### *The Galilean crisis:*

- 1) The issue of the feeding of the multitude.
- 2) How Jesus met the popular demand.
- 3) His colloquies and their meaning.
- 4) The outcome of it all, (a) the falling away of popular support in Galilee, (b) the defection of disciples, (c) the beginning of Judas' treachery, (d) the glad confession of Peter, (e) the way opened for the "Jews" to destroy Jesus.

## 6. Literary Data:

- 1) Note familiar phrases.
- 2) Observe the use of the term *the twelve* (v. 67), as though the word was well known, what is the bearing of this on the authorship of the Gospel?

## 7. Review:

If the student has worked through these points, he is in a position to review with profit the material of 1 and 2.

**4. Religious Teaching:** "*To whom shall we go?*" *This question must be considered by all who would turn away from Jesus Christ. If you reject him, to what teacher or friend who is greater or better able to guide to eternal life will you go?*

## *Résumé.*

### JESUS MANIFESTED AS THE SON OF GOD.

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### Division III. 7 : 1-8 : 59. *Clearer Light and Sharper Conflict at Jerusalem.*

REMARK.—The crisis in Galilee is passed. The darkness and the light in the north have both become manifest. The scene changes to Jerusalem, where the final message is to be delivered, the final appeal made, the great manifestation given, the conflict brought to a last issue. Light and darkness are intensified as the new ministry proceeds.

#### § 1. Chapter 7 : 1-13.

REMARK.—Is Jesus to go to Jerusalem where the greatest opposition is to be met? He will not go till the word is spoken from above. Meanwhile what are the people saying?

#### 1. The Scripture Material :

- 1) V. 1. After this Jesus stays in Galilee, because in Judea the Jews seek to kill him.
- 2) vs. 2-5. As the feast of tabernacles is nigh, his brothers, who believe not on him, urge him to go into Judea and manifest himself by his works openly.
- 3) vs. 6-8. Jesus replies, "I am not ready to go yet; you may go at any time, for the world does not hate you as it does me who testify to its evil deeds."
- 4) vs. 9, 10. He remains in Galilee until they have gone, and then goes up as though in secret.
- 5) vs. 11-13. The "Jews" at the feast wonder where he is, and the multitude, fearing the "Jews," secretly discuss him, some saying, "He is good," others, "He deceives the people."

**2. The Situation at the Feast of Tabernacles :** For some time after, Jesus remains in Galilee to avoid the murderous hate of the "Jews." His brothers, who do not really believe in him,



urge him to go up to the Feast of Tabernacles, which is near, and do in the face of the world the works which would make him known as the Christ. He replies, "The world does not hate you as it hates me for testifying to its sins. You may go up at any time. The time for me to go has not yet come." But after they have gone, then very quietly, he too goes up to the feast. There the "Jews" have been looking for him; and the people, restrained from open discussion for fear of the "Jews," whisper their varying opinions about him.

### 3. Re-examination of the Material:

#### 1. Words and Phrases:

- 1) *My time* (v. 6), (a) cf. 2 : 4, (b) i. e. the time which has been appointed to me by my Father.
- 2) *not publicly* (v. 10), i. e. not with the great companies of Galilean pilgrims that went up, cf. Lk. 2 : 44.
- 3) *Jews* (v. 11), i. e. the religious leaders, hostile to Jesus.
- 4) *multitude* (v. 12), (a) i. e. the pilgrims who came from all parts, (b) note the two views held by them, (c) the comparative weakness of the statement favoring him.

#### 2. Connections of Thought:

- 1) *His brethren therefore said* (v. 3), i. e. because the feast was near and the opportunity then was the best possible for his manifestation, *therefore* they said.
- 2) *for even his brethren*, etc. (v. 5), i. e. they urged him to take the matter into his own hands and show himself for what he was, *because* they did not have that firm faith in him that was willing to bide *his* time.
- 3) *howbeit no man*, etc. (v. 13), i. e. they were full of question and discussion about him, still it was all done in secret, because each was afraid that the "Jews" would be displeased.

#### 3. Manners and Customs:

*The feast of tabernacles* (v. 2), (1) note its origin and twofold character, cf. Ex. 23 : 16; Lev. 23 : 39-43.

- 2) the time and manner of its observance.
- 3) the general spirit and customs connected with its observance.

#### 4. Historical Points:

- 1) *Jesus walked in Galilee* (v. 1), note the accordance of this statement with the Synoptical gospels which relate a continued work in Galilee, cf. Mt. chs. 15-18; Mk. 7-9; Lk. 9 : 18-50.
- 2) *that thy disciples also*, etc. (v. 3), note the accordance with the Synoptics here, a ministry only semi-public being described by them, cf. Mk. 7 : 24, 36; 8 : 27, etc.; 9 : 30.
- 3) *then went he also up* (v. 10), this journey probably corresponds with that of Lk. 9 : 51.
- 4) Note, then, the probable length of time intervening—Passover (April) to Tabernacles (October).

#### 5. Literary Data:

- 1) *Feast of the Jews* (v. 2), cf. 2 : 13; 5 : 1; 6 : 4, and consider the significance of this phrase, (a) indicates that the gospel was written after the Jews had ceased to be a nation, or (b) that the spirit of the religious leaders ("Jews") toward Jesus was such as to make the feasts no longer national but local and sectional.
- 2) Observe familiar words, e. g. *world*, *my time*, *works*, etc.

#### 6. Review:

The material furnished by the study of these points may be used by the student in a careful review of the statements of 1 and 2.

**4. Religious Teaching:** *The self-restraint of Jesus is as much of an example to us as is the energy he displayed in his work. What he did not do has its teaching as well as what he did. His brethren had the freedom of the "world." His was the bondage of duty, the self-assumed submission to the Father's will. Which is better—the liberty of one who conforms to the "world's" life, or the bondage of him who seeks the Father's will and testifies to the evil deeds of this "world?" Are you God's bondmen or sin's freemen?*

#### § 2. Chapter 7 : 14-30.

**REMARK.**—The presence of Jesus precipitates all action. The latent enthusiasm appears. The disguised opposition makes itself felt. Jesus himself meets all shades of opinion with the strong and settled assertion of his divine mission.

##### 1. The Scripture Material :

- 1) Vs. 14, 15. When Jesus comes into the temple, teaching, in the midst of the feast, the Jews wonder how, without special training, he knows so much.
- 2) vs. 16-18. He replies, "What I teach is God's, who sent me, as you may know, by submitting to His will, and by observing that I seek not my own but His glory, and am therefore true.
- 3) v. 19. "Though Moses gave you the law, none of you keep it—why try to kill me?"
- 4) v. 20. The people reply, "You are mad; who wants to kill you?"
- 5) vs. 21-24. He answers, "I made you wonder at what I did; Moses received circumcision from the fathers and gave it to you, and you keep the law by circumcising even on the Sabbath—be just, then, to me who on the Sabbath wholly cure a man."
- 6) vs. 25-27. Some of Jerusalem say, "This man whom they try to kill is free to say what he will. Perhaps the rulers know him to be the Christ. But we know all about him and the Christ we will not know."
- 7) vs. 28, 29. He replies, "Yes, you know all about me. And yet you do not know him who is true, from whom I am and who sent me."
- 8) v. 30. Then they try to take him, but his time has not come.

**2. "I teach and come from God :"** About the middle of the feast Jesus teaches in the temple. The "Jews" express surprise that one untrained in their schools shows such knowledge of the Sacred Books. In reply he says, "I teach what I receive from God who sent me. Because I seek His glory, I give a true report of what He says. You may know that this is God's truth beyond all question, by giving yourselves up to Him. Yet you will not submit to His will as Moses gave it you—why do you try to kill me?" (The people say, "You are mad to suppose anybody wants to kill you.") "My action on the Sabbath, with

which you found fault, was on the same principle as that law of circumcision that Moses gave you from the fathers, when you circumcise a man even on the Sabbath, and believe you are doing God's will. Judge righteously and tell me then, whether it is not according to God's will to make a man whole on the Sabbath."

Some citizens hereupon suggest that "this man whom the 'Jews' want to kill is talking pretty freely. Perhaps they know that he is the Christ. But we know him too well, for the Christ will come all unknown." Jesus replies, "You know all about me, indeed. But really you do not know Him, the true God who sent me. I know Him, for I am come from His side."

They would have seized him, but could not, before his time.

### 3. Re-examination of the Material:

#### 1. Words and Phrases:

- 1) *Letters* (v. 15), (a) "literary culture," (b) among the Jews, "knowledge of the Scriptures," their great and only literature worth studying.
- 2) *never learned*, i. e. taken special training in the rabbinic schools.
- 3) *willeth to do* (v. 17), i. e. purposes, gives himself up to the doing, etc.
- 4) *from myself*, i. e. out of my own impulse and insight.
- 5) *multitude answered*, etc. (v. 20), (a) they were ignorant of the designs of the "Jews," (b) they could ascribe Jesus' accusation only to his being "possessed by a demon."
- 6) *one work* (v. 21), cf. John 5 : 1-10.
- 7) *them of Jerusalem* (v. 25), (a) i. e. citizens, (b) in sympathy with the "rulers," (c) distinct from the "multitude" (v. 20).
- 8) *can it be*, etc. (v. 26), is this ironical?

#### 2. Connections of Thought:

- 1) *The Jews therefore*, etc. (v. 15), i. e. he showed great ability in handling the Scriptures in his teaching, and *therefore*, etc.
- 2) vs. 16-18, (a) v. 16 gives the general statement, My teaching is from God, (b) v. 17 gives one proof—If you are willing to do God's will, you can know that it is, (c) v. 18 gives a second proof—You see that I am exalting not myself, but God, in what I do, therefore I am faithfully reporting what He would have me say.
- 3) *why seek ye*, etc. (v. 19), proof of the preceding part of the verse, put in the form of an accusing question, i. e. you are not keeping Moses' law, or you would not be trying to kill me.
- 4) *answered* (v. 21), hardly the multitude but his own question of v. 19, and continues his proof.
- 5) *for this cause* (v. 22), i. e. to show you the true principle in the case, viz. that the Sabbath law must give way to an older and higher law.
- 6) *and I am not come*, etc. (v. 28), i. e. you know me, and *yet* I am not come, etc., you do not really know me.

#### 3. Manners and Customs:

- 1) Observe the different classes of people referred to, (a) the "Jews," religious leaders, (b) the multitude, people who made up the host of worshippers and pilgrims, (c) the citizens of Jerusalem, most of whom were under the power of the "Jews."
- 2) *on the Sabbath ye circumcise*, etc. (v. 22), i. e. if it is the eighth day, Lev. 12 : 3.

#### 4. Literary Data:

- 1) Observe the "circumstantial" character of the narrative, not discourse but colloquy.
- 2) *taught* (v. 14), (a) note that the teaching is not given, but the effect of it is narrated, (b) probability that the teaching was such as is given in the Synoptic Gospels, (c) *such*

teaching is presupposed here, and points which are not there given are here detailed, (d) light thrown on the different aim of this Gospel as compared with those?

**5. Review;**

The work of the student in reviewing the points 1 and 2 is now to be undertaken carefully.

**4. Religious Teaching:** *Jesus declares that one way at least of knowing that he and his teaching are Divine, is to submit one's self to what one already knows to be God's will. Unless we are purposing to obey God in what we recognize as His will, the Divineness of Jesus and His Word cannot become clear to us. But the principle has yet wider application. Would you know more of God and His truth in any sphere? Yield yourself to God wholly and be ready to do what duty lies nearest you. Knowledge of God depends not only upon the head but upon the heart. "Can I know?" Yes, but will you do?*

**§ 3. Chapter 7 : 31-52.**

**REMARK.**—The results of such an attitude on his part intensify all elements of the struggle. In the midst of all the turmoil, will Jesus remain master of the situation?

**1. The Scripture Material:**

- 1) Vs. 31, 32. When many of the people believe on him, saying, "Will the Christ do more signs than he?" the Pharisees hear them, and with the chief priests they send officers to arrest him.
- 2) vs. 33, 34. Jesus says, "Before long I shall go to Him who sent me, and you shall seek me in vain."
- 3) vs. 35, 36. The Jews say, "Where is he going? to teach the Greeks? What does he mean by saying, 'Ye shall seek me in vain?'"
- 4) vs. 37, 38. On the last great feast day, Jesus cries, "Come to me and drink, ye who thirst. Believing on me, your belly, as the Scripture says, shall overflow with living water."
- 5) v. 39. By this he meant the gift of the Spirit, to come after he was glorified.
- 6) vs. 40-42. Thereupon some say, "This is surely the prophet;" others say, "the Christ;" others object that "the Christ comes not from Galilee, but from David's seed at Bethlehem, according to Scripture."
- 7) vs. 43, 44. Thus they are divided, but though some wish to take him, none touch him.
- 8) vs. 45, 46. When the officers return to the Pharisees and priests, and are asked why they failed to take him, they say, "Never man so spoke."
- 9) vs. 47-49. They reply, "Are you deceived? No leaders believe on him. As for the ignorant rabble, they are accursed."
- 10) vs. 50-52. When Nicodemus—who visited him before—objects to such illegal action, they answer, "Are you of Galilee? You will find no prophet coming from there!"

**2. The Attempt to arrest him, and its Failure:** Still, many of the people believe on him. They suggest that he does

as many signs as a Christ to come will do. At such words as these, the authorities send officers to arrest him. Jesus says, "I shall soon go to Him who sent me, where you cannot come." They ask, with apparent wonder, whether he is going away to teach the heathen.

The last day of the feast comes, and Jesus cries, "Come to me, and, believing on me, be satisfied, ye who thirst. From your inmost being shall pour forth floods of living water. You shall be a blessing to others." (He referred to the spiritual power which his followers would receive after his death and resurrection.) Such words arouse varying thoughts among the people. Some even call him the Christ, but it is said, "The Christ will come from David's line in Bethlehem, not from Galilee."

The officers return to the authorities without him, confessing that no one ever spoke like him. They reply, "Do not be deceived. This accursed know-nothing rabble may believe on him; people like us do not." Nicodemus, one of the number, inquires whether it is legal to proceed against Jesus without examining him. They answer, "If you are inclined to this Galilean, you would better take notice that prophets do not come from Galilee."

### 3. Re-examination of the Material:

#### 1. Words and Phrases:

- 1) *When the Christ shall come*, etc. (v. 31), (a) almost equivalent to saying, "this **must** be the Christ," (b) a stronger utterance than in v. 12.
- 2) *teach the Greeks* (v. 35), a contemptuous fling.
- 3) *as the Scripture*, etc. (v. 38), what Scripture? cf. Ezek. 47: 1, 12, etc.
- 4) *shall flow*, etc., (a) an advance on 4: 14, (b) they shall be sources of blessing to others.
- 5) *the prophet* (v. 41), cf. 1: 21.
- 6) *this is the Christ*, a bolder stand than in v. 31.

#### 2. Connections of Thought:

- 1) *Jesus therefore said* (v. 33), in view of the fact that the officers were sent to take him, and perhaps in their presence Jesus *therefore* said, "I shall soon go whither you cannot reach me."
- 2) *multitude therefore* (v. 40), Jesus' words of invitation were so spoken that they aroused the people to thought and *therefore* they said.
- 3) *the officers therefore*, etc. (v. 45), i. e. because they were not able to lay hold on him, *therefore* they came.
- 4) *officers answered*, etc. (v. 46), the argument in the answer was "he spoke with such power that our hands were tied."
- 5) *but this multitude*, etc. (v. 49), i. e. we who know the law do not believe, *but* they, since they are ignorant of it, are under a curse, and are fit subjects for such deception as he practices on them.

#### 3. Manners and Customs:

- 1) *Chief priests and pharisees* (v. 32), (a) two of the three orders of the Sanhedrim, (b) the chief priests, probably Sadducees, (c) the Sanhedrim had cognizance of such claims as Jesus made, and such actions as he performed.
- 2) *the Dispersion* (v. 35), Jews were scattered in all parts of the known world, cf. James 1: 1; 1 Peter 1: 1.

- 3) *the Greeks*, Jewish name for heathen.
- 4) *officers* (v. 32, 45), agents or servants of the Sanhedrim.
- 5) *last day, the great day* (v. 37), either (a) the seventh day, or (b) the eighth day, a Sabbath, Lev. 23 : 36, (c) note the customs connected with the eighth day.

#### 4. Historical Points :

- 1) The position of the Sanhedrim toward Jesus, (a) up to this time no action had been taken, (b) enmity had arisen by reason of his actions and words in the Galilean ministry, cf. Lk. 5 : 17, 21, 30 ; 6 : 1-11, and because of the deed of John 5 : 1-10, (c) now formal action is attempted, (d) the Sanhedrim could not meet till after the feast, v. 45, (cf. v. 37), (e) their effort on this occasion was a failure.
- 2) the outcome of these discussions, (a) note the various parties, (b) note the various views, the gradually rising tide in favor of Jesus, (c) the angry tone of failure in vs. 47-52.

#### 5. Review :

Let the student as before apply the material here gathered in a careful review of the statements of 1 and 2.

**4. Religious Teaching :** *Jesus intends that they who are his followers shall be not only blessed with the satisfaction of their highest selves, but the source of blessing to others. Have you realized both elements in this Christian life? Have you so received the spirit of Christ as to make others' lives more happy, and bring into your circle something of the blessedness that Christ himself would bring?*

### [§ 4. Chapter 7: 53-8 : 11.]

**REMARK.**—A strange and unexpected turn is given to the scene by a little incident which affords him another opportunity to cover his malicious enemies with shame.

#### 1. The Scripture Material :

- 1) Ch. 7, v. 53 ; 8, v. 1. Each man went home ; Jesus to the Mount of Olives.
- 2) Ch. 8, v. 2. Next morning he teaches the people in the temple.
- 3) v. 3. Scribes and Pharisees bring before him an adulteress.
- 4) vs. 4, 5. Saying, "Sir, shall this woman, caught in adultery, be stoned as Moses commanded?"
- 5) v. 6. They sought thus to find ground for accusing him, but he looks down and writes on the ground.
- 6) vs. 7, 8. To their continued inquiries, he looks up, saying, "Let the guiltless among you cast the first stone"—and went to writing again.
- 7) v. 9. At this they leave him with her.
- 8) vs. 10, 11. Jesus looks up and says to her, "They do not condemn you, then?" She replies, "No, sir." He answers, "Nor do I ; go and cease from in."

**[2. The Episode of the Adulteress :** They separate for the night. Next day, Jesus is teaching in the temple, when Scribes and Pharisees confront him with an adulteress, caught in the act, and ask whether Moses' law of stoning should be carried out on her. He goes to writing on the ground, paying no attention to their malicious question, until, when they insist, he looks up

from his writing, only to say, "The guiltless among you may begin the stoning." Whereupon they leave him with her. He looks up and says, "Woman, has no one of them stayed to carry out the sentence? No more am I your judge; go, cease your sinful life."]

### 3. Re-examination of the Material :

#### 1. Words and Phrases :

- 1) *To accuse him* (v. 6), note two courses open to him, (1) to uphold the law and call for execution of the sentence—how would the Romans have regarded this? (2) to deny or explain away the law—what would the Sanhedrim have thought of this?
- 2) *stooped down*, etc., was this action from (1) desire for reflection, (2) expression of indifference, (3) feeling of embarrassment and shame at hearing such a tale.\*
- 3) *wrote*, lit. "went to writing."
- 4) *without sin* (v. 7), i. e. of the particular sin under consideration?
- 5) *a stone*, lit. "the stone;" had they brought them to use in execution of the sentence?
- 6) *beginning from the eldest* (v. 9), was this order observed because (1) it was a social custom, or (2) the elders saw the point first, (a) as "their sorrowful experience of life was the fullest," or (b) they dreaded the ridicule of the crowd.
- 7) *alone*, had the people (v. 2) gone too?
- 8) *no man condemn* (v. 10), i. e. none remained to execute the expected condemnation.
- 9) *sin no more* (v. 11), lit. "be no longer sinning."

#### 2. Connections of Thought :

- 1) *He that is without sin*, etc. (v. 7), note (1) Jesus does not directly answer the question of v. 5, (2) he indirectly allows that the law may be carried out, (3) on one condition—that the guiltless one among them begin, a position none dare take, (4) does he practically reject the Mosaic law? (5) all this to rebuke their unfeeling treatment of her, and their malice against him.
- 2) *neither do I condemn*, etc. (v. 11), (1) observe that the refusal to condemn is connected with the retirement of the accusers, i. e. (2) seeing that those who were so anxious to have the case decided are unwilling to proceed with it, I, surely, am not called upon to pass judgment, (3) consider whether from this point of view he can be charged with condoning social sins.

#### 3. Manners and Customs :

- 1) Note that this sinner is brought before Jesus as though he were an authorized judge—is this according to the customs of the time?
- 2) *wrote on the ground* (v. 6), a custom of oriental teachers in imparting instruction.

#### 4. Comparison of the Material :

- 1) *In the law Moses commanded* (v. 5), note (1) the general law, Lev. 20 : 10, (2) the special case, Deut. 22 : 23, 24.
- 2) Study the points of resemblance to the synoptic narratives (1) as to phraseology, (a) with v. 2, Mt. 5 : 1; Mk. 9 : 35; Lk. 18 : 43; 19 : 48; (b) with v. 3, Mt. 12 : 38; 23 : 13, 15, 23, etc.; Mk. 7 : 1; Lk. 5 : 17, 30; 11 : 53; (2) compare the place and circumstances and attitude of Jesus with Lk. 20 : 20-26; Lk. 12 : 4.

#### 5. Literary Data :

- Consider the question whether this episode belongs in *this* Gospel, (1) the external evidence, cf. Margin, (2) internal evidence, (a) breaks the course of the narrative, (b) the phraseology not that of this Gospel.
- 2) Consider whether it is a true incident in Jesus' life, (1) is it from an eye-witness? (2) its similarity to the synoptic narratives noted above, (3) the originality and power of Jesus' attitude and words.

#### 6. Review<sup>1</sup>

In the light of the close study just made, the student may review the results reached in 1 and 2.

\* Cf. *Ecce Homo*, p. 116.

**4. Religious Teaching:** *Whatever should be our attitude toward sinning persons, it should never be that of these accusers of this sinful woman. Legally right, they had no mercy upon the sinner, and, indeed, cared less for her punishment than for the opportunity her guilt afforded them to entrap Jesus. Thus their depravity was worse than her crime. We should rather imitate Jesus in disclosing God's mercy to the wicked and to the erring, and in seeking to turn them from their shameful lives.*